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The Journal of Educational Sociology

A Magazine of Theory and Practice

Vol. III

NOVEMBER, 1929

No. 3

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The Journal of Educational Sociology

A Magazine of Theory and Practice

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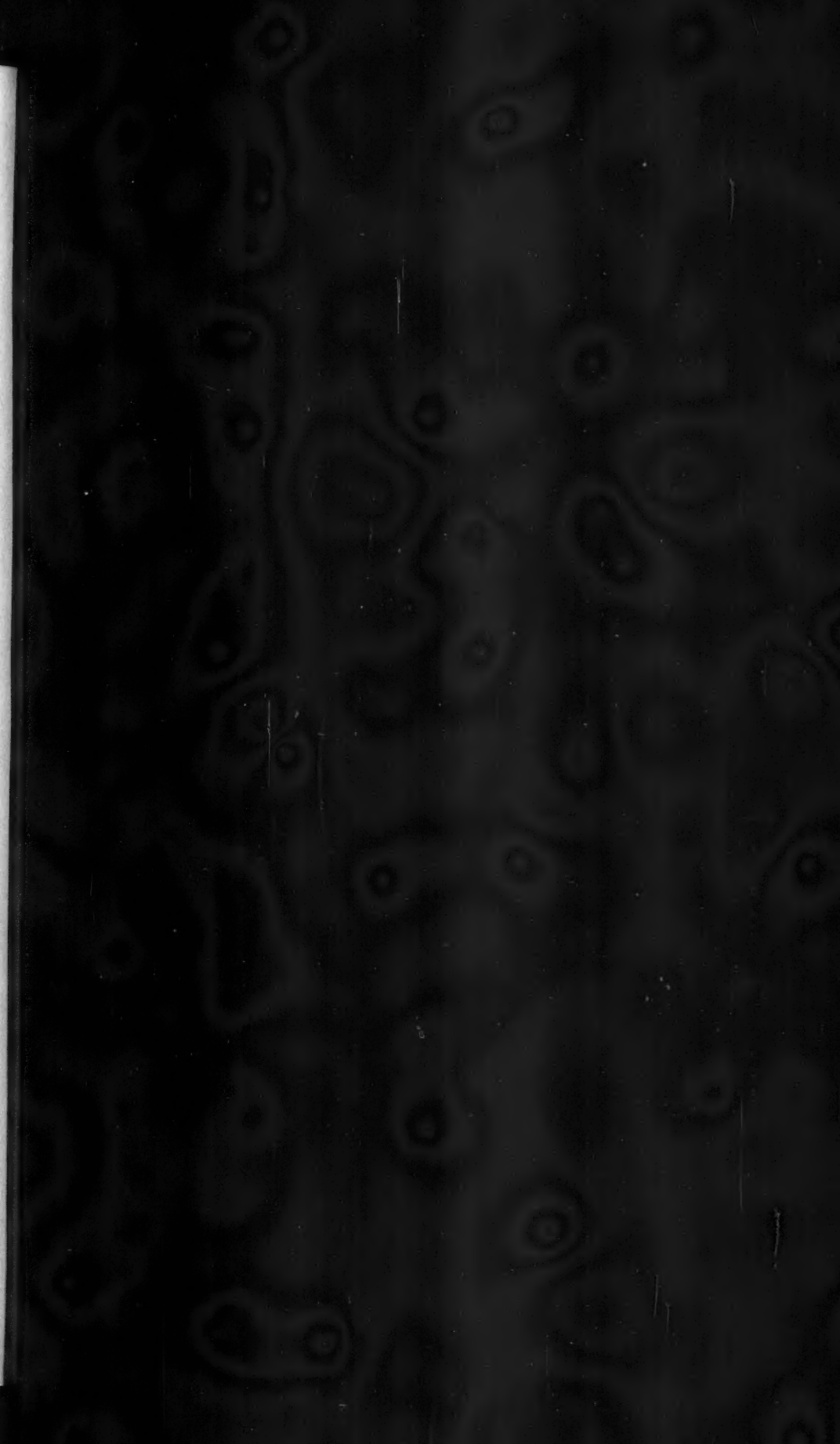
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The JOURNAL of EDUCATIONAL SOCIOLOGY

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EDITORIAL

There are many evidences of the increasing influence of sociological emphasis in the determination of educational programs and procedure. The announcement of the program of the Institute of Education of the School of Education of New York University is evidence of this increased emphasis. Professor Dearborn, director of the Institute, has just announced the following program which will be of great interest to educators and sociologists:

Courses for teachers, principals, supervisors, superintendents, and special workers in schools and colleges. These courses may be organized in convenient centers under satisfactory conditions and should contribute to a systematic plan of "in-service" education.

Educational research work in the field—studies directed by regular staff members of the School of Education with primary emphasis on the results obtained in the improvement of learning and teaching processes for the school systems in which the research is conducted.

School surveys—comprehensive analyses of conditions affecting the progress of a school system and recommendations related to financial, administrative, supervisory, and instructional needs of the school systems under consideration.

Special investigations—studies related to particular phases of school work. These are limited in scope and purpose and include matters not defined as “learning-teaching” research as mentioned in the second paragraph. These studies are conducted to help solve special local problems.

Advisory relationship—in which service, members or committees of the faculty of the School of Education may be secured on special problems concerned with policy, program, organization, administration, or supervision of school work. These include problems of finance, buildings, personnel, publicity, etc. This service does not imply the amount of detailed investigation involved in paragraph four.

Conference and lecture work for laymen—presenting to laymen the purposes, plans, and programs of education through school-board associations, women’s clubs, civic orders, parents’ organizations, church clubs, fraternal groups, etc.

Teachers conference or institute work—assisting in planning programs and in providing speakers that will be educationally helpful.

* * * * *

Another evidence of social emphasis in education is the program outlined by the Board of Superintendents in New York City for the improvement of health instruction in greater New York. This program has been given special emphasis by allowing additional credit under the “professional alertness” plan. This plan provides for salary increases on the basis of courses taken either in method or in cultural subjects.

This program is of interest to sociologists because of the attempt to place greater importance upon the social adjustments of pupils through the improvement of health practices among them. The following topics will indicate the character of the emphasis:

Method and technique of establishing good health habits among pupils.

Method and technique of developing health ideals and attitudes among teachers as well as children.

Presentation of means of arousing responsibility for maintaining personal, home, and community health among children.

Development of the best technique, among class teachers, of detecting and helping correct physical defects among school children through better understanding of the procedures and the follow-up of those found on the school health day.

Means whereby the class teacher may utilize the time to teach hygiene to the best advantage through projects, guidance, healthful information, accurate knowledge, and method.

Method of standardizing health procedures such as daily morning hygiene inspection, use of the daily inspection chart, employment of charts, posters, height and weight charts, and other methods of health practice.

The value of immunization and the methods of leading children to take advantage of this means of disease prevention.

The merits of health essentials and the importance of visiting the physician and dentist for care of health and teeth.

School sanitation, including all the problems involved in the most effective health conditions in the schoolroom; such as proper seating, ventilation, and other items essential to the health of children.

The method of ensuring, among children, the practice of all the items of personal hygiene such as diet, recreation, cleanliness, rest, mental hygiene, and so forth.

Literature available in the field, both for children and teachers. The method of teaching first aid and safety to the children of the school.

THE VALIDITY OF LIFE HISTORIES AND DIARIES

READ BAIN

The question implied in the title will be discussed from the points of view of (1) casework and (2) sociological method. Because of space limitation, greater attention will be given the latter. The brief discussion of the former is intended to clarify the distinction between the two points of view and to throw into bold relief the position taken in the analysis of these techniques as they are related to sociological research. After discussing the relation of "life documents" to casework, I shall indicate some of the difficulties in using them as scientific data. While it is not contended that such materials are entirely worthless for scientific purposes, it is contended that so far we have made little progress in using them scientifically and that this is due, at least in part, to the inherent nature of such materials.

LIFE DOCUMENTS AND CASEWORK

Casework is the socialization of unadjusted, maladjusted, and disorganized persons by other persons who are skilled in rendering such service.¹ Such a statement immediately implies ethical valuation. The social adjustments of casework, like all socialization, create those types of behavior which are socially approved in the client's community or in the larger community that contains and controls his community. Hence, social adjustment is always a function of the folkways, *mores*, and institutionalized practices of a particular community. It is, therefore, always moralistic.

Casework usually deals directly with persons. Thus it emphasizes the unique features of each case—"every case is

¹Cf. S. A. Queen and D. M. Mann, *Social Pathology*, pp. 16-20; S. A. Queen, "The Case Study Method of Sociological Research," *Proceedings of the American Sociological Society*, 1928, pp. 225-227; Mary E. Richmond, *What is Social Case Work?* pp. 98-99.

different." Of course there are many similarities in casework. "Typical" cases are easily observed, as desertion, sickness of breadwinner, accident, unemployment, etc. But these classificatory terms mean very little to the caseworker on the job. He is primarily interested in the individual differences that exist as between, say, two family deserters, as well as in what might be called the individual differences of the "case situations."²

Such similarities, either personal or situational, as he may use, are largely common-sense generalizations. These more or less unconscious judgments are what differentiate two equally well-trained but not equally successful caseworkers. These unanalyzed, implicit recognitions of uniformity are the caseworker's "sympathetic understanding," "insight," "intuition"—his integrated actual and imaginative experience. He uses these judgments in a common-sense way to make his client behave in the manner that he, the authorized agent of the community, thinks desirable. Hence, casework is necessarily more or less personal, subjective, nongeneralized.

Finally, in performing their routine duties, caseworkers use a great many techniques and command the skilled services of many other professions. Some of these techniques are scientific, some are semi-scientific (empirical "principles"), but most of them are merely common-sense methods of meeting practical situations.³

Any technique is "valid" if it succeeds in effecting the desired adjustment, actually, apparently, partially, or completely. A technique which succeeds in one case may fail in the next "similar" case. One social worker may succeed with it while another may fail. Many of the techniques successfully used by social workers are quite unanalyzed and often unconscious. They may "get results" and "ex-

² For a good discussion of this, see E. V. Trump, "What Does the Social Worker Do?" *Social Forces*, January, 1925, pp. 268-276, and all of Mary Richmond's *Social Diagnosis*.

³ For a good illustration and criticism of this, see J. C. Colcord, "A Study of the Techniques of the Social Case Work Interview," and S. A. Queen, "Can Interviews be Described Objectively?" *Social Forces*, June, 1928, pp. 519-530.

plain" their success in a very naïve fashion. It is probably true that the majority of both clients and patients would make a fairly adequate adjustment of their sociological and biological ailments without the aid of either social workers or physicians, but it is probably also true that they make better, quicker, and more permanent adjustments when aided by these professionals. This is certainly true in the case of medicine and possibly true in the case of casework, although of this we have little evidence that warrants undue optimism.

So in its use of many techniques, most of them unanalyzed and some of them perhaps unanalyzable, casework is more like art than science. A "valid" artistic production is one that convincingly communicates the intuition, hunch, or inspiration of the artist to other people. This always involves a sensuous medium, a technique, and an implicit or explicit agreement on aesthetic values between the artist and his appreciators. It is a truism that the valid art of one time or place or school may be invalid in other times and places to other people. The same may be said of art forms and subjects as between groups of artists and groups of appreciators within contemporary cultures. If we substitute moral for aesthetic values and admit that the media of casework are not so obviously sensuous (though I am by no means sure this admission is necessary), I think we may say the same things about casework, and perhaps all social work, that we have said about the fine arts. The plastic medium of casework is human protoplasm which may be manipulated into active patterns that have form, balance, harmony, unity in diversity, and which communicate moral values.⁴

It is true that the Beautiful and the Good—and even the True—may become synonymous when one attempts to formulate his "supreme values." Virtue, for Plato; number, for Pythagoras; holiness, for the man of God; inner

⁴ Cf. H. N. Shenton, *The Practical Application of Sociology*, pp. 182-225.

experience, for the mystic; outer experience, for the pragmatic extrovert; these are the supreme and final values that comprehend all others. Beauty is Truth for Keats and I suppose Scientific Truth is beauty and goodness for the pure scientist. For most of us most of the time, however, truth, beauty, and goodness are rather autonomous categories. Aesthetic values are more sensuous and limited than moral values. They depend upon more variable, intangible, and "individual" biological and social factors. We know quite clearly whether an aesthetic object or experience is "valid" for us, even though we may be unable to tell why. Our aesthetic judgments depend more upon what "we" think, while our moral judgments depend more upon what "others" think; i.e., they are more highly generalized in terms of group adjustment patterns—they are more objective than aesthetic values are. Our scientific values are more completely generalized than are those of the other two categories. The very essence of scientific validity is impersonal, objective, nonethical, nonaesthetic, universal agreement. Science is the most inclusive of all forms of abstraction. Scientific truth must be valid in all times in all places to all men of science.

The bearing of this analysis upon the use of life documents for casework is obvious. They are valid in so far as they get results. That they do get results, I think, is incontestable, and thus for two reasons. First, they often enable the client to objectify, and thus resolve, his inner conflicts. They are a means of "letting off steam," a tool of catharsis, a sort of psychic safety valve. Most all sensitive, imaginative, creative men have found it necessary to keep journals, diaries, or their equivalents. Almost all adolescents do so. Perhaps all creative work is a kind of mature adolescent response. If the objective outer adjustment becomes satisfactory, the inner or diaric adjustment becomes increasingly unnecessary and is commonly given up. In certain cases, the social worker may

wisely recommend such activity for its cathartic value. However, in many cases of introspective, self-pitying, emotionally immature, "post-adolescent-hangover" individuals, such practices are inadvisable.

Secondly, the case worker may induce the client to write his life history or to show his diary for the purpose of getting clues. There are three chief values in this. First, it enables the case worker to see how the client envisages his rôle. This is very important. Second, it gives hints as to the possible cause of maladjustment and offers clues for further factual investigation. This is by far the most important present use of the case history. The client's and other people's stories may be checked up. Third, it may assist in establishing rapport. Since all permanent successes in casework are as much a matter of mental hygiene as of physical and financial readjustments, this rapport is of inestimable value. The client who makes a full and frank confession by this fact becomes more or less subject to the case worker and thereby increasingly susceptible to constructive suggestion.

We may conclude that in casework life documents are often valid techniques for investigation, diagnosis, and treatment, even though both the production and use of them are subjective rather than scientific. Such usage is similar to the subjective technique of the artist. He may create a "valid" art object and be quite unable to explain how he did it other than to assure us that he had an "intuition," "inspiration," or "hunch," and that "artists are born, not made," even though both artists and case workers may be *improved* by training and experience. Those who train both, however, tell us that some applicants are hopeless. Perhaps some of the hopeless ones would not be so if Dr. Watson could have directed their lives during the first five or seven years. A case worker makes inferences, gets "hunches and insights," finds meanings, from a particular life document that another case worker cannot perceive. If

our first case worker succeeds in adjusting the case and claims that he did so largely because of his use of life documents, who can say that he is wrong? That would be like telling the poet that he did not have an "inspiration."

LIFE DOCUMENTS AND SOCIOLOGY

Sociology is or aspires to be one of the sciences some of whose generalizations may be useful to case and other social workers in making their techniques more consciously and provisionally adequate. The techniques of all the practical arts are either common sense (unanalyzed) or scientific. An art technique is "valid" when it actually or apparently produces the desired result. The test of its validity is the approval of the artist's clientele. It is not necessary that another artist be able to get the same result. In fact, "mere copying" is "poor art." Every "art problem," like every casework problem, is unique, personal, subjective. On the other hand, a scientific technique is valid only when it emphasizes the impersonal, universal, nonethical, nonpractical, repetitive aspects of phenomena. The objective of science is to produce conceptualized descriptions of the behavior of natural phenomena that have no normative aspects whatever except conformity to the norms of scientific method. We do not want artists to copy, repeat, or imitate. We demand that scientists must produce results that can be repeated by competent men using the same methods.

When, if ever, do life histories and diaries become valid data for science? This has already been answered by implication. Whenever they furnish materials which are clearly enough defined and frequent enough in occurrence so that a number of competent observers, working independently, can arrive at like conclusions both as to the existence and the meaning of the defined data.

When we apply such a rigid methodological criterion, it is evident that most so-called "scientific" results from the use of life documents, life stories, interviews, diaries, auto-

biographies, letters, journals, etc., are pure poppy-cock. Two independent observers will seldom find the same "facts" in a given document and still more seldom draw the same conclusions from it. Conclusions will usually vary as much as two independent analyses of the same dream. This does not deny the possibility of deriving valid scientific generalizations from such materials. It merely means that so far, the methods of using such materials are too subjective, moralistic, valuational, personal, unique, and unstandardized to be scientifically valid.

There are several inherent characteristics of life documents which make them especially difficult materials for sociological purposes. Probably none of these objections are insurmountable but I think none of them have thus far been entirely obviated by the users of this mode of research. Hence, the validity of most generalizations based upon life documents must be seriously questioned. They are too much like the generalizations of psychoanalysis. It is admitted that they may be or may appear to be useful adjunctive techniques in some types of casework, just as one must admit that some psychoanalyses, Couéisms, religious conversions, spiritualistic séances, New Thought and Christian Science treatments give or appear to give temporary and permanent relief to some of their subjects. But to call any of these practices, or the generalizations from them, "valid science" would find little approval—at least among scientists.

Lack of space prevents any thorough discussion of the following inherent difficulties of life documents as material for sociological research. It is probable that there are several others of equal or greater weight. I have merely formulated the ones that seem most important to me.

1. The subject may write what the investigator wants or what the subject thinks the investigator wants. Kreuger states that "rapport is necessary" (page 295) and that questionnaires help" (page 290).⁵ The greater the rap-

⁵ E. T. Kreuger, "The Technique of Securing Life Histories and Documents," *Journal of Applied Sociology*, March, 1925, pp. 290-298.

port and the more questionnaires are relied upon, the greater this danger. The more rapport, the more subjective the whole process is. Yet the rapport is almost a *sine qua non* of getting life documents. He also states that after getting them, classification and analysis of life histories for scientific purposes become possible (page 298); but he does not tell us *how*. I venture the opinion that the only parts of life histories that are susceptible of classification and analysis for *scientific purposes* are the factual materials therein, and these must be verified by the usual technique of casework before they have any value. Case records, properly prepared in sufficient number, may furnish fine material for sociological research. *Properly prepared* means that they must contain actual objectively verified historical facts. Life histories are likely to contain the wish, attitude, and other verbo-emotional response-rabbits which the investigator more or less unconsciously puts by suggestion into the subject-hat. He then removes the rabbits *prestissimo*.

2. The subject is more likely to be self-justificatory than factual. If he does not tell what he thinks the investigator wants him to, he is very likely to tell what he wants to tell—"what a hard time I've had," "what a great man am I." The life document is likely to be conscious or unconscious exhibitionism. Bogardus rightly says of the criminal that he cannot or will not often be able to give the causes of his crime or an interpretation of his attitudes—the investigator must do that (page 465).⁶ We may say the same of all life documents. But whose interpretation shall we take? I submit that several competent investigators must agree upon the interpretation before much scientific validity can be attached to it. If we rely upon the objective facts in the case rather than upon the cathartic life document, we are more likely to attain this necessary agreement.

⁶ E. S. Bogardus, "Exploring for the Causes of Crime," *Social Forces*, March, 1925, pp. 464-466.

3. Closely allied to the above is the "literary itch." This inevitably results in romantic over- and understatement, convenient forgetting and the inclusion of many things that never happened, especially the "wishes," hopes, fears, and other emotional reactions of the subject. It is like the current bad habit of teaching "sociology" from novels. Hoffman states that the life story is different from the ordinary autobiography in that it is usually not written for the public and shows the writer as he is (page 158).⁷ But the ten examples of what a life history is are all *from printed books*. A person may be "literary" even if he does not expect to publish, particularly if he is writing for one who "understands him," with whom he has rapport, and whose good opinion he values. Consequently, his story is likely to show him, not as he *is*, but as he thinks he is, or wishes he were, or hopes he can be, or hopes he can make some one believe he is, or was, or can be.

4. The investigator tends to see what he is looking for. This is what makes it so difficult to deal scientifically with all subjective materials. In one sense, of course, all sense experience is subjective but some forms of it can be objectified by instrumental and logical devices much more readily than others. In the absence of these agreed-upon criteria, we have men bound within their own frames of reference. The Adler, Jung, and Freud schools of psychoanalysis are cases in point. They are all "scientific-minded" men but in a given case one sees organ inferiority, one sees introversion or extroversion and racial archetypes, and one sees sex complexes and repressed *libido*.

5. Most of the subjects who furnish life documents are problem cases—abnormal, or abnormally socialized persons. Hence, the generalizations can be "scientifically valid" for only a comparatively small group, and since "every case is unique," there is a good deal of doubt even then. This is not a wholly valid objection, since there are

⁷ O. F. Hoffman, "The Nature of Life Histories," *Journal of Applied Sociology*, November, 1926, pp. 148-159.

some uniformities in abnormal behavior, but these "uniformities," like all scientific generalizations, are abstractions; i.e., more or less fictional, and hence, their derivation must be obtained by the usual methods of science which are difficult to apply without destroying the rationale of the life-document method. If it is not "formalized and abstracted," it cannot be science, but if it is, "the unique value of the personal document will be lost" (page 143).⁸

6. The investigator usually wants to help the subject. This follows naturally from the situations under which the life documents are procured. He is more likely to be playing the rôle of social worker than of scientist. This is not necessary, of course, but it is an always present danger which militates strongly against the scientific value of this mode of research.

7. The case situations are seldom comparable. What happens, of course, is that out of the mass of material collected, the investigator abstracts certain similar situations from many life documents and on the basis of this implicit or explicit quantification, he makes his scientific statements. If he does this, and it seems the only thing he can do, since it is the method of all science, he falls into the "atomistic fallacy" which Burgess claims is the fatal flaw in statistics and the avoidance of which he thinks is the particular virtue of the case method (pages 112 ff.).⁹ He quotes Healey to the effect that "statistics never tells the whole story." True; but neither does anything else. There is no "whole story" in a pluralistic universe of variables. The very organic conception which he erroneously, I think, makes antithetical to the statistical method, is a denial of the "whole-story" possibility. He speaks of "divorce as an objective correlate of social disorganization—merely an end product" (page 113). True; but all the antecedent

⁸ Cf. E. W. Burgess, "The Family and the Person," *Publications of the American Sociological Society*, 1928, 22:133-145. My paraphrase has reversed Dr. Burgess's point of view.

⁹ E. W. Burgess, "Statistics and Case Studies," *Sociology and Social Research*, November 1927, pp. 103-120.

factors are also "merely end products" of other antecedent factors. That is implicit in the organic view. Every *Gestalt* is just as much an abstraction and "end product" as any abstracted aspect of a *Gestalt*. If we had to study social processes or any other natural phenomena as "real wholes," we simply could not proceed. Definition, delimitation, abstraction are the prime requisites of scientific method. This is clearly admitted by Burgess on page 120.

As a naïve example of this conception of a sociological *Gestalt*, Kreuger states, "the result (of the diary and life history) is a total picture of the personality on the one hand and a detailed description on the other hand of the series of situations and attitudes which make up the life story" (page 201).¹⁰

In the light of the above analysis, it is obvious that there is no such thing as a "total picture," and it is also doubtful how much of the "detailed description of the situations and attitudes" is factual. Some of it can be verified by good case investigation, but a large part of it, by its very nature can have no value other than to serve as a "psychic safety valve" and let the investigator see what *the subject thinks he thinks of himself at the present writing*. This may be very useful for casework, as pointed out above.

If we refuse to abstract certain factual details out of the life stories for statistical treatment, the only alternative is to treat each life history as if it were like all other life histories of "its class." Waiving the question as to how much agreement we could get on the classification, we may admit that they have some common characteristics, but generalizations made upon this basis will either be so general and such mere common-sense statements that they will add little to our understanding of human behavior, or else they will result in very misleading generalizations of *incomparable units*. The generalizations of science that go beyond common sense have all been gained by abstracting from

¹⁰ E. T. Kreuger, "The Value of Life Histories for Social Research," *Journal of Applied Sociology*, January, 1925, pp. 196-201.

larger "wholes" common, clearly defined aspects which escape casual observation.

8. The "scientific" terminology of the life document has to be deduced. The subject tells "his own story in his own words." The logical concepts, units of scientific classification, have to be read into it, or out of it, by the investigator. This is quite the reverse of ordinary scientific procedure. We have to have a hypothesis to start with. This involves setting up (provisionally) clearly defined units. Then we can collect our materials, classify them, and so test our hypothesis. Divorce, desertion, arrest, conviction, marriage, birth, death, vote, etc., are clearly defined concepts. They are units that can be handled scientifically. There are no such units in the life story unless they occur by accident, or are deduced by the investigator.

Shaw says that life documents seem to reveal "personality types," mentioning the objective and egocentric (page 150).¹¹ But others have seriously criticized these classificatory terms. They are usually overlapping, ill-defined, and nondiscriminative. Rice argues that they are the best we can do in many cases, however illogical they may be (page 557 cited below). It is seldom that the statistician can get a "logical manifold classification," but the reliance on life-history documents unduly increases the difficulty.¹²

If we compare the terminological procedure of good casework with the life-document method, the former appears much more scientific. Take the concept "undernourished child," a scientific concept that has previously been defined. The answer to this problem given by common sense is "more food," but the social worker's answer is: lack of opportunity to eat, too much food, too little, wrong

¹¹ C. R. Shaw, "The Case Study Method," *Proceedings of the American Sociological Society*, 1921, 21:149-157.

¹² For good criticism of terminological difficulties in case study, interview, and even casework data, see S. A. Queen, "Can Interviews Be Described Objectively?" pp. 528-530; W. V. Bingham, "The Personal Interview Studied by Means of Analysis and Experiment," pp. 530-533; S. A. Rice, "Some Inherent Difficulties in the Method of Prediction by Classification," pp. 554-558; E. H. Sutherland, "Methodological Significance and Limitations of Specific Statistical Methods," pp. 561-563; all in *Social Forces*, June, 1929.

kind, ignorance, poverty, neglect, etc.; if lack of opportunity, why?—illness? if so, mental or physical? what kind of each? if lack of food, why? poverty? why? etc.¹³ It will be observed that the terminological units are all existent before the investigation is made. Each is an implicit hypothesis for testing and is capable of objective verification. What the subject thinks or says is of no account to the investigator except as a possible clue. Obviously the life document would be a very unimportant phase in such, or I think in any, adequate study of any case even for social-work purposes, and still less so for sociological study. "The whole detailed story of the life and situation"—forsooth!

9. The above discussion shows the inherent difficulty of treating the materials of life documents statistically, even granting their objective validity which is always doubtful. While it would be naïve to claim that all valid sociological generalizations have to be attained by statistics, it is sound theory, I think, to contend that most valid ones are explicitly or implicitly so obtained and that all valid generalizations must be repeatedly tested by statistical or quasi-statistical methods before their validity may be taken as scientifically proved. When Burgess emphasizes the necessity of classifying cases he implicitly admits the above argument,¹⁴ and Shaw says explicitly that the material must be treated statistically when the hypothesis stage is reached.¹⁵ Both men have relied upon the statistical method in dealing with their life-document materials, and they have also commonly abstracted out of these documents certain objective aspects, or "objective correlates of disorganization" (Burgess) for statistical treatment. This is the only way they can proceed to scientific analysis of such materials. The records of properly made and kept case-

¹³ This example is taken from E. V. Trump, "What Does the Social Worker Do?" *Social Forces*, January, 1925, p. 276.

¹⁴ "Statistics and Case Study," *cit. sup.*, p. 119.

¹⁵ *Loc. cit.*

work investigation seem to me vastly superior to life documents, for the reasons sketched above. Bogardus has well said "personal experience materials are not to be thought of as final; they are simply the source materials that are ready for analysis."¹⁶ But I contend that they are poor materials when they are obtained from life histories, diaries, letters, and other such sources. The interview is not so inherently defective because we come to it with more or less defined objectives and can probe and cross-examine the subject—thus saving ourselves much time and labor in later verification.

However, if we assume that scientific social research must be "so standardized that when conclusions . . . are announced, other scientists may carry on similar studies and compare results" (page 302),¹⁷ it must be obvious that life-document materials are very poor sources. Casework records properly kept are much more objective, numerous, and amenable to statistical treatment, though the terminological and other difficulties are very great, as some of the above references and those below amply demonstrate.¹⁸

We may conclude that life documents may have some value in social casework, but that good casework is much more objective and gets *verified facts* which are never or seldom contained in a life document *per se*. An experienced social case worker would laugh at the faith some people place in the "life documents" they have collected from verbal or literary abnormally socialized persons. To take these "records" and make them yield "scientific results" often requires little less than a fantastic imaginative *tour de force*.

It is not contended that "life documents" are worthless as scientific data but it is contended that there are many

¹⁶ E. S. Bogardus, "The Social Research Interview," *Journal of Applied Sociology*, September, 1925, p. 69.

¹⁷ M. C. Elmer, "Standardizing Social Research Methods," *Social Forces*, December, 1925, pp. 302-4.

¹⁸ G. A. Lundberg, "Case Work and the Statistical Method," *Social Forces*, September, 1926, pp. 61-65; F. E. Price, "The Need for Standardization of Family Case Records for Research Purposes." There are many recent articles on the same theme.

inherent shortcomings both in their collection, content, and interpretation, as well as in the theory of the "sociological" *Gestalt* by which they are often justified, usually to the derogation of the statistical method. When there are so many fairly well defined, available data waiting to be analyzed, and others that could quite easily be defined and made available, it seems a serious loss to waste so much time and energy on the subjective verbalisms of abnormally socialized people. They may be "interesting and dramatic," but so are Harpo and the movies.

GUIDING PRINCIPLES IN THE CONSTRUCTION OF A SAFETY-EDUCATION CURRICULUM

JOHN A. NIETZ

Professor Horn¹ says, "Were one asked to name the problem of outstanding importance in any educational institution the answer would almost inevitably indicate the curriculum or course of study." If such statement applies to the construction of the school curriculum in general, it particularly applies to the construction of a safety curriculum. No mistakes should be made or omissions permitted in the construction and organization of the subject matter of a safety curriculum, for it deals with matters which concern human lives.

Since the teaching of safety education is a comparatively new matter and is by no means a universal practice in schools, it is important that its introduction be guided by sound principles of curriculum construction. It is easier to do this with new types of work as the teaching of safety than with the reconstruction of older courses which are bound by chains of tradition. Therefore, curriculum makers ought not to fail at this point. To guide in the selection and arrangement of a safety curriculum four fundamental principles are herewith presented:

- (1) Satisfying social needs
- (2) Determining relative values
- (3) Timeliness in presenting activities
- (4) Presenting the materials and activities in terms of the learner

Satisfying social needs: The first guiding principle in the selection of curricular activities and materials is that they must satisfy social needs. The fact that social needs are

¹ John L. Horn, *The American Public School* (New York: The Century Company, 1926), p. 297.

constantly changing explains why much that is now being taught bears little or no relation to present-day social needs; and on the other hand, many things which present-day social needs demand are not now taught. This is too true in regard to the teaching of safety education. Present-day accident statistics reveal the need of teaching safety education in the schools. Certain definite details need to be pointed out to show what should be taught to meet the social demands.

Table I shows not only how such need is growing, but also how it is changing. It will be noted that accidental death rates from the several causes changed considerably between 1911 and 1927. The 20 per cent increase in accidental deaths is easily accounted for by the increase in population during this period. However, this does not explain the elevenfold increase in deaths caused by automobile accidents, while there is a decrease of 37 per cent in railroad deaths and a decrease of 44 per cent in street-car deaths. Such changes in the trend of accidents need to be taken into account in safety education. Not only accidental deaths but also injuries indicate the need of such instruction. Statistics regarding injuries reveal that there are approximately twenty-five injuries for each death.

TABLE I

ESTIMATED FATAL ACCIDENTS IN CONTINENTAL UNITED STATES, 1927,
AND PRIOR YEARS—PRINCIPAL CAUSES²

<i>Causes of Accidental Deaths</i>	<i>Estimated Deaths in</i>		
	1927	1924	1911
All fatal accidents.....	93,078	86,864	79,300
Accidental burns	6,669	7,907	7,223
Accidental drowning	7,991	7,443	8,815
Accidental falls	16,596	14,857	14,090
Machinery	2,326	2,353	1,960
Railroad accidents	7,549	7,374	12,177
Collisions with automobiles.	1,836	1,142	**
Other railroad accidents....	5,713	6,232	**

² *Accident Facts*—1928 (Chicago: National Safety Council.)

Causes of Accidental Deaths

<i>(Continued)</i>	1927	1924	1911
Street-car accidents.....	1,590	1,861	2,970
Collisions with automobiles.	521	418	**
Other street-car accidents..	1,069	1,443	**
Automobile accidents*.....	23,176	17,807	2,043
Total motor vehicle accidents...	25,851	19,637	**

*Does not include deaths in collisions between automobiles and heavier vehicles

**Not available for 1911.

According to the guiding principle of satisfying social needs, it is important that in constructing a safety curriculum consideration should be given to the different causes of accidents, and then the amount of emphasis in teaching about the different causes should vary, at least somewhat, with the number of accidents from each cause. In other words, it is not so necessary to teach very much about the types of accidents which occur but rarely.

The accidents occurring in particular local communities may vary considerably in type from those in the entire country or in other communities. Each city or community should make a study or survey of its accident conditions so that the safety curriculum may be arranged to meet the local needs. The local Safety Council, in cities where such is organized, will be glad to make such survey and coöperate in furnishing the data regarding local needs.

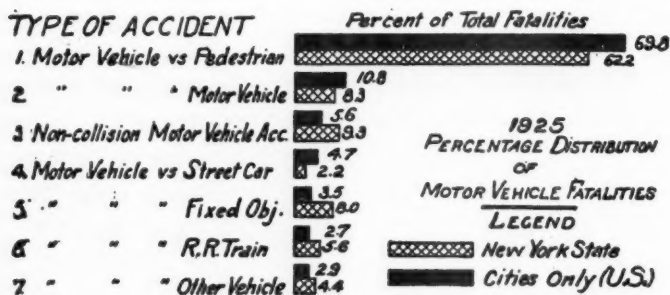
Determining relative values: The second guiding principle in the selection and organization of curriculum materials and activities is that of determining their relative worth. This is very important in introducing any new subject or activity into our already overcrowded curriculum. The problems of safety are so numerous and complex that only the most relevant ones can be given consideration in our schools. This means that the curriculum maker must select only the problems that are apt to concern (1) the greatest number, and (2) in the most vital and direct ways.

First consideration must be given those safety problems which concern the greatest number. This virtually means

that the schools should concern themselves largely only with *public accidents and with those that occur in the home*. This is true because any one may become the victim of such accidents. On the other hand, any particular type of industrial accident concerns only a fraction of the entire population. Therefore, the schools should not concern themselves with the prevention of particular industrial accidents except in so far as the teaching of general safety habits may carry over into the field of industry.

Secondly, greatest consideration should be given those types of accidents which *occur most frequently and concern us most directly*. For example, Figure 1 shows that of all

ANALYSIS OF FIGURE 1 ACCIDENTS BY TYPES



the accidents in which the motor vehicles are involved, two thirds affect the pedestrian. Therefore, in the teaching of safety the greatest attention should be given to ways of how to keep from getting hurt as a pedestrian.

Not only is it important to know that the greatest number of motor accidents concern the pedestrian, but also to know what the pedestrian was doing when the accident occurred. Statistics show that 39 per cent of the accidents in which the pedestrian is involved was caused by walking, running, or playing in the street. Over 80 per cent of pedestrian accidents are caused from three conditions: (1) the above named cause, 39 per cent; (2) crossing at intersections where there are no signals, 22 per cent; and (3)

crossing the street other than at intersections, 20.5 per cent. These conditions, therefore, should receive first attention in safety education.

The statistics of New York State show that comparatively few street accidents occur among school children during the hours when they go to or return from school. In 1925 only eight were killed between 8.00 and 9.00 a.m., while 186 were killed from 4.00 to 8.00 p.m., inclusive. More were killed during the latter five hours than during the remaining nineteen. The five above mentioned hours are the play hours after school. Children need to be taught not to play in the streets. The safety problems of greatest relative concern, therefore, should be selected to compose the safety curriculum.

Timeliness in presenting the subject matter and activities: The principle of timeliness means that the accessory or preparatory activities should come just prior to the time when they are most urgently needed in life. For example, if the accident statistics show that an unusually great number of accidents of a particular type occurs at a particular age, the habits and means of avoiding that type of accident should be taught just prior to that age. For example, accident data show that the greatest number of deaths caused from playing, running, or walking in the street occurs at the ages of five, six, and seven; while those caused from riding or hitching on vehicles occur most frequently at nine, ten, and eleven. This means that the children must be taught even before entering school that it is dangerous to play or run in the street, and then such teaching must be continued for several years in school. The dangers of hitching should be emphasized about the third grade, which is just prior to the time when most accidents occur from hitching. Again, most deaths from drowning occur after the age of fifteen. Therefore, the dangers of drowning should be taught in high school.

Consideration needs to be given, however, to two different types of objectives in the teaching of safety: (1) immediate, and (2) ultimate. The principle of timeliness applies only to the fulfillment of the immediate objectives; namely, the development of an ability or habit to avoid the accidents which may jeopardize children during school age.

The ultimate objectives consist of the habits, abilities, and attitudes to avoid accidents during one's entire life. These objectives need not be realized at any particular age, as is true of the immediate objectives, but rather when these can best be developed in terms of the learner.

Presenting the activities in terms of the learner: The habits, abilities, and attitudes which help one to avoid accidents in general can best be developed by observing the psychological principles of learning. The materials and activities of the safety curriculum which are not included under the preceding *principle of timeliness* should be provided at such time and in such manner as to suit the interests, instincts, and aptitudes of the children, always observing their individual differences. The child's desire for play and activity should be recognized. The safety activities may consist of games, dramatization, and pageants, and of such projects as preparing posters, scrap books, bulletin boards, exhibits, slogans, and sand-table displays. If the principle of self-activity is observed, the habits and skills of safety can be more readily and permanently developed.

Finally, the varying abilities to master safety habits and skills need to be recognized. It is evident that some children will require more practice and learning to attain mastery than others. So these varying abilities need to be determined. One approach to the problem is to make an analysis of the difficulties encountered by the pupils in their learning. Definite records of such difficulties should be kept and then analyses made, so that all may be able to master the important habits and skills of safety.

EUGENICS AND EUGENIC MARRIAGES

D. GEORGE FOURNAD

Those bits of wisdom, "An ounce of prevention is worth a pound of cure," and, "A stitch in time saves nine," are just as true today as they were centuries ago. For this reason, one may safely infer that the medicine and eugenics of the future may be described with a single word—*prevention*. Among other things, a rational preventive medicine and eugenics require careful and dependable periodic health and eugenic examinations. In that way not only the presence and the causes but also any predisposition to disease or to domestic unhappiness can be discovered in time and may be removed, or at least rendered inoperative.

Countless respectable men and women are the victims of hasty or ill-advised marriages. Few people have ever heard of eugenics or of eugenic marriages. Undoubtedly, many of these anomalies are due to ignorance on eugenics or to the unfortunate fact that comparatively few couples ever submit to a careful eugenic inventory before their marriage.

Since the problem of eugenics and eugenic marriages has not been studied in any wholesale manner so that we can make a glib and sweeping reply to the question, a glimpse into a few of the facts may be somewhat revealing. For this reason I shall limit my discussion to only a few of the underlying factors which are essential in the bringing about of eugenic marriages; namely, eugenic examinations and sex- and birth-control education.

EUGENIC EXAMINATIONS

When intelligence tests, economic, sex, sociologic, psychologic, and especially eugenic tests are added to a careful health survey, the whole procedure is known as a eugenic examination. The time is coming when such an inventory

will be given to every couple contemplating marriage. There will be laws requiring a dependable certificate of a successfully passed eugenic examination by both applicants before they can secure a marriage license. These laws will also require that at least five or seven days should elapse between the issuance of a marriage license and the execution of the marriage contract. In this way many an altogether hasty marriage may be prevented. Thus most of the weddings performed during hours of intoxication by either alcohol, passion, infatuation, or a mere fleeting fancy may be avoided.

Eugenic surveys may disclose one or more serious objections, if not real barriers to a good many marriages. Likewise, a eugenic checking up may discover some good reasons against having children. To be sure, these tests may unearth important religious, educational, artistic, temperamental, economic, age, racial, social, and even political differences or personal idiosyncrasies, which may bring about a serious mismating, if not a real unhappiness in marriage. For these, and for many other just as good reasons, a eugenic taking stock should be made before the engagement or at least before making any definite plans for marriage. Thus many a broken engagement, family scandal, if not a suicide or homicide, may easily be prevented. On the other hand, a timely eugenic survey may help to remove all the barriers or imaginary objections to many a successful marriage. There is no doubt that during a eugenic checking up every candidate for marriage will have an ample opportunity to rid himself or herself of any false modesty or groundless fear which is apt to interfere with the establishment of a happy home. Such an examination will also help to banish superstitions and the prejudices on sex matters or on procreation.

During a eugenic inventory a skillful and reputable physician and psychiatrist who has made a special study and practice in modern psychology, sociology, and in eugenics will

have an excellent opportunity of giving much needed instruction and advice without which many a matrimonial ship is sooner or later disabled, if not wrecked. And, when a marriageable couple is sufficiently intelligent, the examiner may give them the opportunity to study one or more of the modern and invaluable books on sane sex life and sane sex living, which are especially written for those contemplating marriage.

In my study of eugenic problems, I long ago came to the conclusion that the art of love, in its noblest sense, including a rational and yet single standard of morals, is unknown to over seventy per cent of our homes. And, what is worse, judging by the unknown and yet appalling number of abortions, unwelcome children, family scandals, divorces, and a host of other domestic crimes, because of mismating or because of maladjustments in marriage, this art is evidently seldom, if ever, practised. Although this may appear to be a shocking accusation against the average home, it is an undeniable fact.

As an illustration of this, I shall quote a paragraph from Dr. Cadman's Counsel Column of the New York *Herald Tribune*, December 12, 1928. One of the letters published there reads as follows: "I am a Jewess. At fifteen years of age I married a Gentile who was a good man, but the Jews of my community were so outraged at this union that they forced us apart soon after our marriage, and prevailed upon me to give up my baby. At seventeen years of age I fell by the wayside. Finally I married a young man of the Jewish faith. This was twenty-three years ago. I was refused a divorce from my first husband. My present husband does not know about all this and the secret is a terrible burden. I brood over it and as I do not mix with people of my own race, I am a lonely woman. I stand at a distance. My conscience is killing me and this is the more difficult to bear because my husband does everything possible to make me a happy and contented woman and does

not understand why I brood. The reason for this is he does not know that I was not divorced when I married him." A similar confession may be elicited from any number of men and women belonging to almost any race or creed under the sun.

Unacquainted with the heartbreaking tragedy of such homes and especially with their family skeletons, a casual observer may consider this "home" to be a model one. But, as a matter of fact, it is more than bubbling over with disillusionment, sorrow, and impending calamity. Among numerous misfortunes, this "home" illustrates a hasty marriage, a child marriage, a grave religious mismating; the butting-in of in-laws, friends, or neighbors; a criminal deception in marriage, an awakened guilty conscience, a bitter disappointment, and a profound unhappiness—all because of our present method of haphazard mating and because of the lack of eugenic surveys.

Ignorance and prudery on sex and procreation problems, lack of special training for married life, poverty, lack of a thorough acquaintance prior to the wedding ceremony, unusual and still unbroken attachment formed during childhood for members of parents' or friends' families, marrying without a genuine love, selfishness, marrying to reform a beloved one, lack of a proper respect for marriage, insane jealousy, lack of common courtesies between marital partners, uncleanness, lack of children or unwelcome children, laziness, church and State laws prohibiting the teaching of prevenception, lack of eugenic inventories, homosexuality (which leads to sadism, cruelty, if not homicide), secrets, "in-laws," adult infantilism (manifesting itself in various forms of undisciplined emotions), mismating in marriage, infidelity or a double standard of morals, overcrowded life activities, and, finally, the cessation of courting and caressing sooner or later after the wedding ceremony—these are the principal causes why many a marriage is a partial, if not a complete failure. For these and for

many other good reasons, I agree with Dr. Cadman, who said: "Too many brides and bridegrooms approach the marriage altar without an adequate conception of the relation into which they are about to enter." And, he suggested: "Let us have a housecleaning in our churches and in the marriage laws of our forty-eight States."

To be sure, Judge Raymond MacNeille, of Philadelphia, was right when he wrote: "Not one family in a thousand seriously discusses marriage with its children. . . . Nowadays, far too many young people are doing their courting in the automobile seat or in the park bench, because the bridge parties of their elders have crowded them out of the home parlor."

Needless to say, a careful and dependable eugenic examination may be obtained only from an absolutely honest, moral, unselfish, tactful, skillful, and, above all, an experienced and friendly physician, who has made a special study and practice in medical psychology, sociology, sexology, and eugenics. Unfortunately, not every physician can qualify to give such surveys, because some of these subjects are taboo in our public and private schools, in our universities, and even in the best of our medical colleges, with the result that comparatively few medical practitioners have learned anything worth while on some of these forbidden subjects. Small wonder that only a few physicians are prepared to give eugenic tests, help in the solution of domestic problems, or know how to solve a hundred and one different kinds of marital maladjustments.

LAWS AGAINST PREVENTION AND EUGENICS ARE UNJUST

During my long study and practice of preventive medicine and eugenics I have time and again seen unhappy homes, where mismating in marriage, divorce, crime, suicide, and even homicide could easily have been avoided by a careful and timely eugenic survey, or by rational birth-control information. But, as a matter of fact, just as the

Bible has been banished from many of our private and public schools, and just as it is unlawful, in some of the Southern States, to teach the Darwinian theory of evolution, so also there are medieval laws in the United States prohibiting the teaching, the sale, the mailing and even the shipment of scientific material necessary in the teaching and the practice of a rational sexology and eugenics.

For those who must be "shown," I shall barely mention one solitary case, illustrating how prudish are some of the supposedly best and most modern universities. Not so very long ago, one of the associate professors in psychology in one of the best Eastern universities undertook to give a few constructive lectures on sexology and eugenics to his senior class in psychology. A few months later he was informed that because of his modern teachings, his services at the university were no longer required. And the "warning" was so successful that no other professor of that university has as yet dared to lecture on these scientific, and yet tabooed subjects.

To the best of my knowledge, the following are the principal factors or excuses for the existence of our censorship against birth control:

1. The unfortunate stupidity of ever so many of our "leaders" or "social reformers," so-called, who confuse prevenience with abortion. The enemies of birth control, in their dense ignorance or in their zeal to prohibit the teaching and the practice of a voluntary parenthood, have confounded prevenience with abortion, as if they were one and the very same thing. While, as a matter of fact, every physician knows—and one would suppose that in this year of grace the bulk of intelligent laymen would know—that there is no better way to prevent abortion and stillbirths, and also, that there is no saner method of reducing the high infant mortality than by means of a timely birth-control information. Making the average Congressman believe that prevenience is identical with abortion

may easily explain how our unfair laws against a voluntary parenthood were "put over" on the American citizens. Indeed, these antiquated laws are the best evidence that by far the great majority of our "legislators" are either profoundly misinformed or unwilling to face the situation frankly. The numerous enemies of prevenience want us to believe that birth control is equivalent to or may easily degenerate into companionate marriages, trial marriages, abortions, divorce, if not a plain and simple free love. While, as a matter of fact, the best eugenicists stand for chastity and for continence before marriage, and they also advocate and practice a single standard of morals and a moderation in all things after marriage.

2. The long exploded beliefs that wars were inevitable, and that it was rather advisable to breed abundantly and rapidly in order to supply plenty of marines, sailors, and especially soldiers for our battlefields and for the wide seas—plenty of target materials for our enemies' bullets and for their torpedoes or cannonballs. The supporters of this antiquated idea report that more than seven millions of men and women, and not a few of innocent children were killed during the World War alone. The friends of birth control, on the other hand, claim that the overpopulation of Europe, half-crazed royal families, exaggerated international commerce rivalries, an old and bitter animosity between France and Germany, and, finally, a plain and simple chauvinism—these were the real causes of this most shameful war. Moreover, the friends of voluntary parenthood believe that a rational birth control and modern eugenics could have removed many of the underlying factors which brought about this inexcusable war.

3. The unscientific fears of many of our "uplifters" who claim that prevenience is injurious and that it leads to sexual excesses, moral degeneration, and sterility.

4. The supercilious and utterly unjustified notions of ever so many of our societies, churches, clubs, and superstitious

people who have been deluded into believing that birth control is sacrilegious, immoral, sinful, if not criminal, because, to their superstitious minds, all attempts at voluntary parenthood constitute an interference with Divine plans and with the creative acts of Almighty God.

5. The contention that prevenception is equivalent to or will sooner or later lead to a plain and simple race suicide.

Indeed, for reasons too obvious to enumerate here, all these contentions are mere bugbears. For this reason, all I care to add at present is to express my deep conviction that the opponents of voluntary parenthood are misinformed of important facts. They use better judgment and sense in the breeding of their cows and horses, or in the care of their lapdogs or their pet cats than in the elimination of the idiots, morons, and a hundred and one other types of undesirable, if not dangerous, specimens of humanity. And the result of this misinformation and this censorship is the fact that the average married woman is a mere breeding machine rather than a companion and a pal to her husband.

There is, however, a purely economic point of view which I would like to mention. How long could Mr. Henry Ford remain in business or what would an efficiency expert think of Mr. Ford's business abilities, if for every well-made Ford automobile, he permitted the unfinished, the spoiling, or even the imperfect manufacturing of half a dozen Ford cars? But, quite unfortunately, that is just exactly what the average family has been doing year after year, from time immemorial. It isn't an exaggeration to say that for every really happy, healthy, normal, and, above all, properly adjusted, and well-brought-up child, there are at least half a dozen potential or real human lives destroyed or lost, or unwelcome children brought up into unhappy, sickly, feeble-minded or at least maladjusted youths. These are the ones who fill the children's graves, crowd our prisons, our insane asylums, and our houses for correction.

As a matter of fact, they are the ones who constitute the great majority of the inmates in our private and State sanitariums and in our charitable institutions.

The abuse of a good thing does not speak against its usefulness or against its scientific values. Occasionally, one steps into space and he or she is instantly killed or maimed. Likewise, every once in a while an innocent person drowns himself. Every so often, a depressed person commits a suicide by using a rope, a knife, or even such a useful thing as a razor. As a matter of fact, millions of people everywhere shorten their lives by over-eating or merely by indiscriminate eating of perfectly wholesome foods. And, yet, no sensible and no thinking person would even think of prohibiting the use of air, water, spices, ropes, knives, or razors. Unfortunately birth control has also been greatly and all too often abused. This is especially true in some of the well-to-do and better educated families, who, as a rule, can easily afford to bring up at least three or four normal and healthy boys and girls, but who, as a rule, are either childless or have only one child. Moreover, quite a number of such homes would rather care for one or two parrots, or may prefer to bathe and feed a couple of lapdogs or one or more pet cats rather than bring up children. The unfortunate fact, however, remains that the homes of millions of farmers, miners, laboring men, and especially bootblacks are actually cursed by six or more poorly brought up, if not perfectly neglected children, for no other reason than the lack of eugenics or the need of birth-control information. Small wonder that crime, insanity, suicide, homicide, divorce, and physical or mental degeneration are steadily on the increase. Most of these disgraceful evils can be eliminated or at least reduced to the minimum possible if the rank and file of our unselfish and humanitarian-minded men and women would but give the matter sufficient thought.

Voluntary parenthood or fewer and better babies by means of a rational birth control and by means of eugenic surveys is the best, if not the only, solution of many a domestic problem. This apparently radical idea was strongly approved recently by Judge Harrison W. Ewing, of Cleveland, Ohio, who, instead of granting a divorce, imposed three years of prevenience upon a young couple who had had a child every year during their three years of married life.

I have long ago been convinced, therefore, that eugenic examinations, the best of birth-control education and materials for a rational prevenience should be easily available. Under the supervision and direction of expert eugenicists such materials and methods should be regularly and wisely employed in every home, except where a child is welcome, and when a baby has an excellent chance to be brought up into a useful and a happy member of the community.

SCHOOL CURRICULUM AND CONTEMPORARY LIFE

F. C. BORGESON

The curricula of the public schools of America today are the result of certain outstanding determiners. Among these are the textbook writers, State, regional, and national committees and social philosophers so far as they have been able to influence school authorities. All these have been subjective in their nature and approach. The textbook writers, for example, are largely not teachers who actually have the task of instructing the children in the schools, but college professors, many of whom have never spent a day as a teacher in the schools for which they are attempting to write texts. This was inevitable in the face of the fact that the public-school teacher was not capable, or rather was not trained, to render this very important service. The result has been that the college professor, a master in content, has organized materials as he saw best from the point of view of the subject matter itself, and how, as he thought, it could best be taught.

The outcome of all this has been, to say the least, quite discouraging. We have been organizing the materials of instruction from the point of view of teaching instead of from the point of view of learning. As James Harvey Robinson emphasizes in his book, *The Humanizing of Knowledge*, teaching is one thing, and learning quite another. We have thus far tried to be logical in our teaching; that is, logical for the "subject's" sake. Teaching aims to be logical, from its very nature, but learning, says Robinson, is strangely illogical or, rather, has its own logic and its own effective methods.

Upon introspection one finds that the knowledge which seems to be most effective and useful in everyday life (and I could as well add in the unusual moments in life) has

come not through the formal school instruction but rather through most informal media, quite casually—chance happenings, curiosity, perennial interest, contacts with appealing and forceful individuals, and whatnot. And yet we continue to center the curriculum around subject matter instead of the child.

DEVELOPMENT AND PRESENT STATUS OF CONTEMPORARY LIFE

To make a statement of contemporary life in one paragraph would be as successful as an attempt to weave a rope of sand. All that can be said here is that the change from an agricultural to an industrial civilization, from hand to machinery, has so completely revolutionized our mode of living that anything that once served to satisfy needs has now become so antiquated as to be useless. Life has become so intricately complex with the advent of mechanical invention, man has become so interrelated and interdependent upon fellow man, socially, economically, politically, culturally, that the naïvely elementary conception of life which school children formulate as the result of their long-time stereotyped school environment is no longer adequate preparation for their stepping into the arena of so complex a society.

NEEDED CHANGES IN THE CURRICULUM

One may well ask the purpose of the curriculum in order that needed changes as proposed shall actually further that purpose. The curriculum is but an important tool in the educative process. It should contain such ideals and activities and methods of their realization and performance as will best prepare the child to live in that society in which he shall find himself. This will include helping the young to become acquainted with the best that is now known or guessed about mankind and the world, as Robinson puts it. It will include the encouragement of a scientific attitude of mind and a full and vivid appreciation of the inherent

obstacles that oppose themselves to its successful cultivation in the human species. In short, it must be an aid in realizing the fundamental purpose of the entire teaching process; namely, the increased efficiency of all affected by the school program.

So radical must be the changes in the curriculum that many are inclined to the opinion that the present curriculum cannot be a point of departure. The present curriculum, they say, is too inadequate for even that. An about-face is needed in our approach to the problem. Whereas, the curriculum has been organized primarily for teaching, now we are beginning to realize that it must be organized primarily for learning. The former may be typified by the Robinson and Breasted history texts; the latter by Wells's *Outline of History*. Wells's book, of course, would need considerable modification before it could be used as a school text, yet it represents a new small group of writers who are disregarding the old classification of knowledge, and have hit upon new methods of presentation which begin to "humanize knowledge." This "humanizing of knowledge" that Robinson writes about is virtually what Rugg means when he pleads for the emotionalization of subject matter, through the episodic, the vivid, the narrative. A fitting, rich, and ample stimulus for the child to want to learn certain desirable meaning concepts, skills, attitudes, and the desire to act on facts; i.e., a desire to be able to think clearly will result in the common presence of intrinsic interest on the part of children. Intrinsic interest attained, most of the battle is won, provided the curriculum is what it should be.

To enumerate the specific changes to be made as suggested above would be in order now if it were possible to do so. It would be a joy forever to be able to set down just what should be done. With our present knowledge and instruments, it is a dangerous undertaking; yet scores of local comprehensive curriculum-revision programs must

carry on. Various students of the problem feel sure of certain elements that must be in the curriculum. For example, Flexner feels that a modern curriculum should contain the following:

1. Reading, writing, spelling, figuring
2. Actual activities in science, industry, aesthetics, civics
3. Cultivate contacts and cross connections in all these activities.
4. Extracurricular activities (really outside the curriculum)

Other students would not agree with Flexner, and propose other elements. What these shall be can only be determined satisfactorily through other media than those utilized in the past.

HOW BEST ACCOMPLISH THESE CHANGES?

Bobbitt makes such administrative suggestions in the making of the curriculum as the following:

1. Those nearest the detailed labors should initiate in planning the details of the curriculum
2. The principal should initiate more general plans and policies
3. The superintendent should plan independently the educational program of the entire organization; one, two, and three, all to be coordinated
4. The school do only what community sanctions

Others make other proposals for the actual reconstruction of the curriculum. Many of these theories have not been tried out; some have. Curriculum studies are being conducted in various parts of the country. The United States Bureau of Education Bulletin, 1923, No. 42, lists the few foundations supporting educational research in its various forms, and the eighty-odd educational research bureaus in the United States at the time of publication—city, State, and university. The work being done by many of these bureaus in the last few years has been almost totally on the

problem of the curriculum. Some are highly scientific; others not.

A group of city curriculum directors met at Boston in February, 1928, to consider their common problems. Thirty-three curriculum studies completed and sixty-six under way were reported in the local school systems. Fifty-five additional research problems needing early solution were suggested, which several cities could work on independently, using identical methods. The Twenty-sixth Yearbook of the National Society for the Study of Education gives an annotated and selected bibliography of 105 studies dealing with the curriculum. Five of the seven yearbooks of the Department of Superintendence deal with the curriculum. What is needed as much as anything else just now is a clearing house which will keep in touch with all that is being done, and disseminate information on the same. Only then will it be possible to place in effective operation the tentative results of scientific studies on curriculum reorganization that have and are being discovered. The results of such investigation must displace opinion in curriculum building.

OUTLOOK

The responses of teachers and administrators of schools in coöperating with certain efforts of scientific investigation and experimentation in the reorganization of the curriculum, the attitudes of the pupils in such experiments, and the results attained, forces one to entertain a real hope for the not-far-distant curriculum's suitability to prepare youth for the life in which he shall find himself.

What is needed is a new intellectual mood, a new tolerance of intelligent divergence of opinion, a new appreciation of the rôle of knowledge in human planning, and an appreciation of the rôle of child-life experience in learning. A study of students in certain experimental schools suggests that new methods are producing these results. The sooner these methods become general in our public-school system, the sooner will significant progress be realized.

SOME REFLECTIONS UPON THE FIELD OF EDUCATIONAL SOCIOLOGY

RICHARD ASPINALL

Educational sociology is one of, if not the latest, arrival in the field of the newer educational courses in our colleges and schools of education. It is about to get the center of the stage. Is it merely to take its "turn" for a period and then fall by the way, or has it value enough to take its place in a proper sphere of activity and usefulness as have some of the more recent subjects, such as educational psychology or educational measurements? Now that educational sociology has come to the front, what is its field of legitimate activity and what of its purpose? The writer hopes that the workers in this new scientific field will not become narrow-minded, special theorists engaging in particular kinds of propaganda, flitting hither and yon, but confine themselves to opening, defining, and developing a new science that will integrate the field of educational endeavor and give new impetus to education in our democracy. This is one of the most vital needs of education today.

The special propagandists have had their "fling" and what is now needed is to see the entire field of education and bring the forces together. Educational sociology, as the author understands it, has no fight with educational psychology or educational measurements. Each is trying to do its own "job." Each field is becoming more clearly defined and as the process of definition and limitation of the fields of activity goes on, the friction will be lessened.

Further, it is believed that it is only a question of time until all of the liberal arts will be "educationalized" in terms of their usefulness in a program of education in democracy. This will lead to the change in the conception of culture for a select few to the ideal of culture that is social

and democratic. There is considerable evidence that this is becoming the practice in the secondary school.

There are a few definite and pointed comments which the writer wishes to make.

First, educational sociology must get out of the field of definition. It must get beyond the threshold. It must make itself a true science, employing the scientific technique in a vast program of investigation into every phase of social activities and relationship. This would rival, scientifically, what the fundamental laws and principles of society are and thus give the leader of social education a sure, safe, and sensible basis on which to erect his superstructure of a practical scheme of education in a democratic society. Not until this is done may the educational sociologist call himself a scientist, but when this is done sociology becomes as much a science as biology or physics.

Second, greater emphasis should be placed upon the training of teachers. In the past the instruction and training of teachers has been molded in a pattern of individualistic ideals and practices under a type of control easily designated by dominance by the teacher and subservience on the part of the pupil or student. Under this conception, mass education has led to regimentation.

The individual was lost and with him creative impulse and the latent impulse to personal and social control. Discipline was the watchword. Mastery of ready-made, logically arranged subject matter was the end sought. It was only yesterday that a new ideal of social control was discovered by the sociologist as coming out of the life the group, or society, had set up. With this ideal before those who train teachers there will be a new teacher developed who believes in democracy because she has learned to practice it by understanding its ideals and showing responsibility through participation. This may mean the complete recasting of our teacher-training curricula, as well as an entire

plan of internal control of the student bodies in such institutions.

Third, educational sociology should be socialized. By this the writer means that the subject must be made broad enough to include the full range of social institutions. The school is becoming more and more a primary group as the home and the community are fast losing their older educative functions of shaping the ideals of social and industrial justice and morality. The school needs to accept the responsibility of becoming the converging point and the coördinator of all the education agencies of the community. No single agency is so well situated to do this and none is attempting it; naturally it would seem that this function of integrating the experience of the child around new ideals, habits, practices, appreciations, and understandings that are social and democratic should be accepted by the school. When this is done the school becomes democracy's great socializing agency and educational sociology will be truly socialized.

RESEARCH PROJECTS AND METHODS IN EDUCATIONAL SOCIOLOGY

In order that this section of THE JOURNAL may be of the greatest possible service, readers are urged to send at once to the editor of this department titles—and where possible descriptions—of current research projects now in process in educational sociology and also those projects in kindred fields of interest to educational sociology. Correspondence on proposed projects and methods will be welcomed.

CINEMATOGRAPHY IN SOCIOLOGICAL RESEARCH¹

Cinematography has been used effectively in two approaches to Boys' Club work and research. In the first place, it has offered a type of activity which was used as a club project and which has held the interest of the boys over a period of time depending upon the nature of the project and the length of the story to be filmed and put together.

Secondly, the ciné-kodak and the kodashope have been used as sociological tools to gain entrée and to get information in connection with certain aspects of play life in the Boys' Club Study of New York University.

The first use of the kodak and projector was to establish rapport with the boys. A group of boys was approached on the street, in a park, or a club. Sometimes the boys were filmed without their knowledge and at other times they were asked if they would like their pictures taken or if they would like to be in the movies. In either case a keen interest was manifested. The next query on their part was, "Where will the pictures be shown?" They were then told that if they would leave their names and addresses they would be notified of the time and place of the showing.

When the film had been processed the children were notified and the worker took the kodashope and went to a convenient place—sometimes a home, sometimes a club room,

¹ The use of cinematography was developed during 1928-29 in connection with the Boys' Club Study under the direction of Frederic M. Thrasher now under way at New York University. In this article Mr. James R. Griffiths, scholar in the Boys' Club Study, presents some of the results of his experimentation with the use of the ciné-kodak and kodashope.

sometimes a drugstore or a lunchroom, and the children saw themselves in the movies. The exclamations of joy, surprise, pleasure that accompanied a showing and the continued talk after the showing were manifestations of the interest that had been aroused.

The next procedure was to approach a group and ask how they would like to write up a story about the things they liked to do and then have it filmed. The boys then wrote their own stories. These stories they adapted to filming with just enough assistance from the worker to assure proper adaptation and continuity. The pictures to be shown represent scenes and actions in the rough. They will be cut and proper titles and descriptions inserted to ensure a complete story properly adapted and tied together. The boys will finish these stories themselves and later they will be given the opportunity to witness their completed project.

The pictures will show four distinctive groups as follows:

- (1) Playground group playing in a park. The names and addresses were obtained from these groups and later spotted upon a map which shows the distance and district from which the children came.
- (2) A picture of the "Four Horsemen," four boys 16 years of age. The story is one of their own lives; their interest in athletics; and their ambitions.
- (3) A story of a group of boys who are primarily interested in "fights." It represents parts of a series of fights for the "championship of the East Side."
- (4) A group of young men who are versatile and interested in a variety of wholesome play activities of the athletic and gymnastic type.

Following are some of the contributions to sociological study which the use of the ciné-kodak and kodascope have made possible:

- (1) A method of gaining names and home addresses of children using a play area whether a street, a playground, or a club.
- (2) A method of gaining the confidence of individuals or groups about whom a study is being made.

- (3) A method of gaining entrance into homes, groups, hang-outs, or clubs.
- (4) A method of gaining life stories about individuals or groups.
- (5) A method of determining the likes of individuals and groups concerning their play and recreational life. (One boy said "Now we can show what we really like to do.")
- (6) A method of determining the thought processes and attitudes of persons and groups by having them write their own stories.

This outlines in a very brief way some of the phases of study and gives something of the methods suggested by and the possibilities of the ciné-kodak and kodashcope in Boys' Club programs and research projects.

JAMES R. GRIFFITHS

BOOK REVIEWS

Training Schools for Delinquent Girls, by MARGARET REEVES. New York: Russell Sage Foundation, 1929, 402 pages.

Miss Reeves, formerly of the Russell Sage Foundation, has rendered a valuable and constructive service to the entire field of social work in this survey and study of fifty-seven training schools for delinquent girls. The research was undertaken in conjunction with a similar work in regard to boys' institutions which was completed by the late Dr. W. H. Slingerland, also of the Russell Sage Foundation, just previous to his death.

The institutions for girls under consideration are located in twenty-six States, including New York, Massachusetts, Connecticut, Delaware, Alabama, Florida, Georgia, Illinois, Indiana, Nebraska, Ohio, and California—a very representative group. They are under State, county, or municipal control and care for public and private charges. Although an average of only three or four days was spent in each institution, the author has shown an excellent insight into the problems and policies involved in institutional care and treatment, as shown in the opinions of herself and her co-workers summarized at the close of each chapter.

A recitation of the leading chapter headings will give a fairly accurate conception of the extent of the study and will in addition convey the fundamental points which Miss Reeves considered in observing each school. They are as follows: system of control; the staff; salaries; location; equipment; current expense; records; physical care, including medical care, food, and clothing; social hygiene; psychological and psychiatric care; social casework; education and training—academic, vocational, recreational, moral, and religious; discipline; community aspects; and parole.

One could wish for more definite information concerning the types of girls committed to these institutions, since this is a vital factor in the development of the institution and in its coöperation with other child-caring agencies. Many authorities will not agree with Miss Reeves in her apparent acceptance of an intake policy based on the commitment of those who have failed under all methods of treatment until the institution is tried as a last resort. It is logical to assume that through observation and research and with the help of our child guidance and Court clinics we should begin at once to select some children who require institutional care at the outset and not as a last resort. Otherwise, it will be questioned whether the States are justified in their large expenditure for the maintenance of these public institutions on a more or less custodial rather than a treatment basis.

On the whole, the institutions studied have not as yet caught the vision of progressive education as seen in their academic, moral, religious, recreational, and vocational programs. A few notable exceptions are Hudson Training School for Girls at Hudson, New York; Sleighton Farms at Darlington, Pa.; Long Lane Farm at Middleton, Conn.; and El Retiro at San Fernando, California; and one or two in addition which it would appear from Miss Reeves's findings are setting standards in many phases of the institution field in addition to educational methods.

Finally, the survey indicates that there is not the emphasis one could wish in the development of professional standards in institutions on the part of boards of trustees, State departments, the general public, or, in some instances, by the superintendents themselves.

This book, which will be found not only instructive but interesting to the layman, social worker, institution executive, and board member, will, it is prophesied, do much to set higher standards in institution treatment and in the public conception of institutional care.

LEONARD W. MAYO

The Science of Public Welfare, by ROBERT W. KELSO.
New York: Henry Holt and Company, 1928, 428 pages.

Dr. Kelso, after presenting a comprehensive historical survey of those forms of public-welfare service which the American people collectively have inaugurated, concludes that we have thus far no rational philosophy of welfare protection and advancement; that we are a nation of beach combers, doing nothing until after the wreck has occurred, when out of sympathy we gather up the wreckage. This attitude, he says, is due to our philosophy of personal immunities from community control or regulation. If we are to solve the social problems of today, we must consider the welfare of the entire population as paramount to the interests of the individual.

As a fair index to the state of the public consciousness towards voluntary efforts in public-welfare service, the current method of administration of the law of charitable trusts is sharply challenged. Grave dangers to the common weal are seen in the tendency of the Government to grant charters for welfare enterprises without sufficient investigation as to their purpose, good faith, or method of operation; the Government's attitude of indifference towards the continuance of so-called charitable enterprises that are in some instances actually harmful to the public welfare; and the general lack of Government supervision of private social work. Dr. Kelso considers the lack of training and insight and the general absence of a scientific point of view among social workers as serious handicaps to progress towards a science of public welfare. The greatest defect in social work, he says, lies in its feverish attempts to execute rules or laws of public welfare the validity of which is too readily assumed.

The book deals principally with the methodology of social work as it relates to the efforts carried on by governmental agencies, or in immediate substitution for them. The relationship between public- and private-welfare agencies and the existing duplication and competition in their work are considered, and a plan for a division of the work, outlining the problems which each type of agency should cover, is proposed by Dr. Kelso. The methods practised at present by our State, county, and municipal governments in the administration of public-welfare work are discussed in great detail and sounder methods of procedure are advocated. Dr. Kelso sets up as the operating principle in the development of State systems of public welfare, that the administrative functions of public-welfare service should be decentralized in the smaller local units of government as far as practicable, while planning program building and policy making should be centralized in the State. Starting with this principle which he considers basic in the development of State public-welfare systems, Dr. Kelso has devised general principles of organization to govern the administration of each of the phases of public-welfare work with which the Government concerns itself. These organization principles should be of great value to those entrusted with the solution of our public-welfare problems.

LUCY J. CHAMBERLAIN

A Theoretical Basis of Human Behavior, by ALBERT P. WEISS. Columbus: R. G. Adams and Company, 1929, 479 pages.

This book, although merely a revision of the work published in 1924, has been so greatly changed by amplification and addition as to make it practically a new treatment. The author achieves the distinction of arguing for and in defense of behaviorism without giving the reader the impression that he is anything but impartial. He recognizes that his own interpretation of behaviorism may be quite different from that of other behaviorists, and appears less interested in perpetuating the school of thought than in formulating postulates which will aid in establishing a unified system of psychology.

Although the author is an out-and-out behaviorist, even a mechanistic one, ruling out conscious states as data, regarding thinking as behavior in response to stimuli, denying freedom of the will, and holding to various well-known tenets of the behaviorist school, his approach is in distinct contrast to that of Watson. He bases his primary arguments for behaviorism upon the fundamental assumptions of physics, using the term in its widest sense. He finds the explanation of psychical energy and force in the electron-proton patterns which are the structural elements of matter, and interprets human behavior as a form of motion, following the laws of motion.

Another characteristic of the author, of special interest to the sociologist, is the emphasis which he places upon the development of social

behavior and organization. He regards the individual as explainable only in terms of the complex social situation which acts upon him as a stimulus, and considers that a study of the innate characteristics and neural structures adds but little to the picture. According to this viewpoint psychology is primarily socially minded, consisting of an analysis of bio-social responses, by which term is designated "those movements or motor effects which establish the individual's coöperative status in the social organization to which he belongs" (page 209).

The discussion ends with a chapter in which a summary set of ten postulates for psychology are proposed, formulae are presented for the measurement of human behavior, and a system of behavioristic ethics is outlined. A good bibliography and index follow. As the title indicates, the treatment is theoretical rather than experimental, but is, nevertheless, very suggestive and thought-provoking, if not altogether convincing.

PAUL V. WEST

The Physical Welfare of the School Child, by CHARLES H. KEENE. Boston: Houghton Mifflin, 1929, 483 pages.

The widespread interest in health and health education has resulted in the publication of numerous books on various aspects of the subject. However, the material prepared for teachers has dealt mainly with method and the place of health in the curriculum and there has been a dearth of adequate subject-matter material.

The Physical Welfare of the School Child helps to make good this deficiency in the material available for the college teacher, dealing with the problems of health. This book is indispensable for every school administrator who wishes to understand the problem of health and its place in the school program.

Among the important chapters, the following stand out as most significant: Health Supervision, Health Training and Instruction, The Classroom Teacher and Health Work, and The Training of Teachers.

The author is particularly well equipped to write a book in the field of health education for educators, and we predict a wide use of this book as a text for teachers of health and physical education in normal schools, colleges, and universities. It also meets the need of the classroom teacher and should find a place in the library of every teacher seeking to understand and meet her problems as an educator of children.

E. GEORGE PAYNE

The Mighty Medicine, by FRANKLIN HENRY GIDDINGS. New York: The Macmillan Company, 1929, 147 pages.

We have become accustomed to look upon Professor Giddings as a writer of profound textbooks on sociology. Therefore in the book under review, he appears in a somewhat new light, since this book is in complete contrast to the usual type of book coming from his pen.

The Mighty Medicine is a popular treatise designed to support a new liberal education and is antagonistic to the reactionary concept of education, as the transmission of ancient lore and worn-out social heritages. Coming from the pen of this author, the book will, of course, be widely read and will have a wholesome influence in emphasizing the importance of sociology in determining educational policies and programs.

Not only is the content of the book such as will appeal to the layman and educator but the appearance is attractive and will help to ensure a wide reading. The book is well worth an evening and it will reward the reader for his effort.

E. GEORGE PAYNE

When News is News, by CHARLES R. CORBIN. New York: The Ronald Press Company, 1928, 191 pages.

When News is News is a "guide for students of journalism, the novice, the amateur reporter, and those who are called upon to serve on publicity committees." The volume is written by an instructor in journalism and managing editor of a mid-western newspaper. An attempt is made to answer the question, what is news, and the reason thereof. No attempt is made to discuss the newspaper as an opinion-forming agency in the community.

The author of the book makes a rough classification of "news" taken from representative American newspapers. Such categories as the necessities of life, weather, fire, religion, mystery, children, animals, and prominent persons are used as the bases of his eleven chapters. These headings were selected because in the opinion of the author they represent the fundamental interests of individuals and groups of people. What is news to one may not be to another, thus the newspaper is becoming more a reflector of the varied group interests. The volume should serve as a ready hand book to those interested in the preparing and purveying of news.

BENJAMIN F. STALCUP

The Beaver, by EDWARD ROYAL WARREN. Baltimore: The Williams and Wilkins Company, 1927, 197 pages.

The author's purpose in writing this book is stated as being "an attempt to present a more comprehensive study of the beaver than has ever before been made." He feels that each of the already existing books upon this subject has been too local in its setting, and too limited in its scope. This aim is a worthy one, and would justify the writing of the book for such readers as want "a comprehensive study of the beaver." "My desire has been to produce something for the lay reader, for the one who cares nothing about subspecies and such matters, but who wants to learn something about the most interesting wild animal on the North American Continent."

That is a big order, and in the reviewer's opinion Mr. Warren has failed to fill it. Comprehensive he has been, but it is doubtful if so logical a development of a subject sets afire the human-interest element which the lay reader expects to find. Better a few personal experiences vividly narrated, than 169 pages of exposition.

The book doubtless is authentic, and comprehensive, but were it the first work on the beaver to fall into the average reader's hands, he would probably be more apt to lay it aside unfinished, than to be fired with an intense interest in and enthusiasm for the beaver and his work.

The book is undoubtedly the result of long and painstaking labor, and has value for a limited group of readers, but the reviewer would not recommend it for the school library, if it were to be the only book available on the subject.

ANN WYCHOFF

A Study of Bus Transportation in Consolidated Schools With Specific Recommendations for the Established Consolidated Schools at Monsey, N. Y., by MORTON C. LINSEY. New York: Hickey and Kischel Printing Company, 1929, 125 pages.

A recent work admirably treating the school-bus transportation problem. It is a book of principles governing procedure. The first extensive study in the field. A treatment that is scientific and scholarly, at the same time remarkably readable.

The book includes in part consideration of legal provisions regarding transportation, bus specifications and standards, routes and schedules, qualifications and duties of drivers, costs, contracts, and upkeep, administration.

Mr. Lindsey's study is practical and of specific interest especially to State department officers, county supervisors, city superintendents, principals of rural and suburban units, students of rural and suburban problems, dealers in vehicles.

DAVID PIERCE

NEWS FROM THE FIELD

Miss Agnes M. Conklin, of the Erasmus High School of New York City, has joined the staff of the department of educational sociology of New York University.

Mr. Adolph W. Aleck, of Clark University, is a graduate student and instructor in the department of educational psychology of the School of Education of New York University.

"Dr. Robert Maynard Hutchins, president-elect of the University of Chicago, has been this summer in Germany completing a new volume on the closer application of the social sciences to the law."—*School and Society*, September 14, 1929.

"Professor Paul Monroe, director of the International Institute of Teachers College, Columbia University, has returned to the United States after having made a study of the schools of Soviet Russia."—*School and Society*, September 7, 1929.

"Professor John Dewey has been elected to serve as chairman of the newly established League for Independent Political Action, with headquarters at 347 Madison avenue, New York City. Howard Y. Williams is the national executive. The objects of the league are reported to be: 'Public ownership of public utilities, unemployment and health insurance, old-age pensions, relief for the farmer and what is practically a free-trade basis, high progressive taxes on incomes, inheritances, and the increase of land values, abolition of the use of injunctions in labor disputes, the freedom of the Philippines, nonrestriction of Negro and immigrant suffrage, and a sincere and determined effort to eliminate the economic, psychological, and political causes of war.'"—*School and Society*, September 14, 1929.

Professor Herman H. Horne of the School of Education of New York University was one of the speakers at the October Conference of Temple University.

Miss E. Ruth Pyrtle, principal of the Pancroft School, Lincoln, Nebraska, is president of the National Education Association. Miss Pyrtle is the third woman in recent years to receive this important educational honor.

Mr. James Killins, principal of the Central High School of Johnstown, Pennsylvania, succeeds the late Superintendent S. J. Slosson, to the headship of the Johnstown schools.

Mr. Stuart E. Prutzman is the new superintendent of schools of Carbon County, Pennsylvania.

Dr. John H. Dyer, principal of Central High School, Scranton, Pennsylvania, has been elected superintendent of schools of Scranton to succeed the late superintendent, Mr. Powell.

Professor Howard R. Driggs of New York University is the president of the Oregon Trail Association which is holding a national celebration of the Oregon Trail pioneers and their descendants.

Mr. Charles E. Decker, associate professor of secondary education at Illinois State Normal University, Normal, Illinois; Mr. Earl R. Gabler, head of the department of secondary education of the University of Tennessee; and Mr. Floyd E. Harshman, principal of the Junior-Senior High School at Athens, Ohio, are all enjoying a year's leave of absence to complete work on the doctorate in education in New York University. During their study each holds an instructorship in the department of secondary education of the School of Education of the above institution.

CONTRIBUTORS' PAGE

President Richard Aspinall, Western State College, Gunnison, Colorado, received his A.B. degree from West Virginia Wesleyan; his B.D. from Drew Theological Seminary, and the A.M. and Ph.D. in the School of Education of New York University.

Professor Read Bain of the department of sociology of Miami University, Oxford, Ohio, is a native of Oregon. He received his A.B. from Willamette University, his A.M. from the University of Oregon. He was associated with the department of sociology at Oregon before going to Miami in 1927.

Professor F. C. Borgeson of the department of elementary education, School of Education, New York University, is a native of the Middle West. He received his A.B. degree from the University of Denver and his A.M. and Ph.D. degrees from Teachers College and Columbia University. His teaching career has included secondary-school work in Kansas, and teacher training at the University of Missouri, George Peabody College for Teachers, University of Rochester, and New York University. Professor Borgeson is a frequent contributor to various progressive educational journals.

Dr. D. George Fournad is a diagnostician and a consultant in medicine and in eugenics. He was born in Bulgaria and received his premedical and seminary education in American Mission Schools. After six years of training boys and teaching and preaching in Protestant churches he emigrated to the United States and received his medical training at the University of Illinois. For eight years he was on the medical and neuropsychiatric staff of the Battle Creek Sanitarium and Hospital, Battle Creek, Michigan. At present he is engaged in private practice in New York, giving special attention to periodic health and eugenic examinations.

John A. Nietz is assistant professor of education at the University of Pittsburgh, in which position he is beginning his fourth year. He is a native of Ohio, in which State he was engaged in public-school work for eleven years, three of which were as high-school principal and seven as a superintendent of schools. For three years he was dean of Murphy Collegiate Institute in Tennessee. He received his bachelor of arts degree at Ohio Northern University, his master of arts at Ohio State University.

FORTY YEARS WITH GENERAL ELECTRIC

By JOHN T. BRODERICK

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